crimes, and the city is full of violence.' Eze. 7:23 But Jerusalem above is free from all sinful manifestations, for the inhabitants are pure in heart. They are without fault before the throne. 'These are they which came out of great tribulation, and have washed their robes, and made them white in in the blood of the Lamb.' Rev. 7:14. If we would have our citizenship in heaven, and be among the blood washed, we must pray with David: 'Cleanse thou me from secret faults' for without holiness, no man shall see God. Heb. 12:14.

ITS GATES AND AVENUES.

This city is entered through beautiful gates. The great wall of jasper is pierced by twelve gates; there are three gates on each side of the city. 'On the east three gates, on the north three gates, on the south three gates, on the west three gates.' From each of the four cardinal points of the universe souls can enter the city. And what gates! No city wall was ever pierced by such gates, each gate a pearl. Men risk their lives, and other men spend fortunes in obtaining pearls a dozen of which might be hid in your hand, but here are pearly gates; and the twelve gates were twelve pearls, every several gate was one pearl. A wall of jasper, pearly gated, angel garded; what a wonderfull city! having gates, it must have streets. John says: The street of the city was pure gold, as it were transparent glass.' Of course, John had reference to the street he was on. It is reasonable to suppose that a city 1500 miles in every direction, must have more than one street. The very fact it had more than one gate is proof it had more than one street. Probably a street or avenue ran from each gate in to the centre of the city where God has his throne. 'God is in the midst of her.' God having his throne in the midst of her.' God having his throne in the midst of the city, and there being twelve gates, a street must run from each gate to the throne circle. The streets must have names. The foundations are named, the gates are named, why not the streets? The foundations are named after the apostles; the gates are named after the twelve tribes. Each foundation bears the name of an apostle, each gate bears the name of a tribe, why not name the twelve main avenues after those graces or brinciples which make the saints of all ages peculiar?

ON THE EAST THREE GATES.

From one gate to the throne circle runs faithful avenue, at the head of which lives Abraham, father of the faithful. Enoch, who walked with God, and a host of men and woman who stood at there post, faithfully accomplished their work, of whom the world was not worthy, but who were repaid for their sufferings when angels conducted them to their home on faithful avenue, and they read their title clear to mansions in the skies. They reaped the fruit of that promise: 'Be thou faithful unto death and I will give thee a crown of life.

From one gate to the throne circle runs Courage avenue. There is the home of Joshua and Caleb, who had the courage to spy out the land, bring a truthful report, and in the face of a rebellious world rely on God. Here is the home of Nathan who had the courage to face a king and say: 'Thou art the man.' Daniel who faced a lion's den; the three Hebrews who faced a furnace; Martin Luther, who faced Rome; John Wesly, who faced England, and a host of noble souls who had the courage of their convictions, 'These are they which came out of great tribulations and have washed their robes and made them white in the blood of the Lamb.'

From one gate to the throne circle runs Martyrdom avenue. Here is the home of Abel, the first martyr under the old dispensation, and Stephen, first adult Martyr under the new dispensation. Here is Paul, who was beheaded; Peter, who was crucified; Polycarp, who was burnt, with a host of saints who came from Piedmont valley and hills of Spain, and English soil and streets of Paris; from wild beasts, den and dungeon dark, by way of rack, and flame, and aye a suffering time they had on earth, but when their feet touched the golden pavement of martyrdom avenue, they had recompense for all they had suffered. These are they who: 'Overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death.'

THE NORTH THREE GATES

From one gate to the throne circle runs Meek avenue. Here resides Moses, the meekest of men, who: 'When he was come to years, refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.' Mary also must have her home in this avenue. When the angle came with the divine message, she meekly bowed her head and said: 'Behold the hand maid of the Lord; be it unto me according to thy word.' Moses and Mary have many companions, for: 'The Lord lifteth up the meek.'

From one gate to the throne circle runs Patience avenue. Job has his place here, having changed his ash heap for his eternal home. Hear also is Simeon who waited long to see the salvation of God: Here are prophets of old: 'Who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.' Thousands of wives and mothers live on this street. In the world they endured afflictions, suffered disappointments; their cup of domestic bliss turned into gall by bad treatment, and life made dark by ungrateful children, but the trying of their faith worked patience, and patience had her perfect work, and now they are 'perfect and entire, wanting nothing.'

From one gate to the throne circle runs Love Avenue. John, the disciple, whom Jesus loved, has his head quarters here. David and Johathan, whose hearts were knit together on earth, are not separated here. Naomi and Ruth can here meet and talk over old times in Moab and Palestine. Love avenue has a great multitude of lovely characters. They suffered much on earth, and were kept apart by cruel hands. Many a love flower blighted by the frost of earth, has been transplanted to this immortal place, and here it has unfolded in all its sweet perfection, making fragrant the beautiful place. Love avenue is a delightful place; if you would reach it: 'Love little children one another.'

ON THE SOUTH THREE GATES.

From one gate to the throne circle runs Truth aveuue. Here must be the home of Samuel, converted to God in His youth, ever maintaining the principle of truth, rebuking Saul, and glorifying God. Not far away is Elijah, who stood before Ahab, and charged him with being the cause of Israel's trouble, because he and his house had violated his position before the prophets of Bael, calling down fire from heaven, thus proving that he served the God of trnth. Oh! a mighty crowd are found, here who can say with Hezekiah: 'I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.'

The Christian a Business Man.

Jesus said of himself, 'I must be about my Father's business.' In the parable He taught that to every man are committed talents, one or more, with the command. Occupy, Literally, Do business, with this treasure. Every Christian, therefore, has a business. What is man's business! It is a department of labor to which he especially devotes himself. With it he occupies his time, shapes his thoughts, takes his position among his fellow men. He expects to gain certain advantages by it. If he does not, as most men do, get his living in this way, he at least expects to gain honor, the esteem of his fellow citizens. Every business man must have some capital. A workingman is a capitalist at least so far as this, that he has strength and sufficient skill, capabilties for labor. As in the parable referred to, the Christian has the capital of one or more talents. This is to be employed in the service of his Master The character and methods of that service or business are revealed in the Word of God. Here are the Christian's needed instruction papers. His capital, be it large or small, has ample opportunity for investment. The service of millions will be credited, and so also will the service of a cup of cold water. Each service, however, will be valued by other measures than men are accustomed, or know how, to employ. In this business also capital that is used shows rapid increase. In this sense those passages are to be taken: 'He that watereth shall be watered himself:' 'He that hath, to him shall be given.' On the other hand, capital misused or unused decreases in value, perishes. Here is a man with a heart capable of loving God, and a soul capable of worshiping him, but the man neither loves nor worships God. He buries his talent; he puts his capital to no employment. So the man has hands with which to serve God, lips with which to praise Him, a mouth with which to acknowledge Him. He does nothing of the kind, however. Now let not a man suppose that he can suffer his talents, the capital with which God has entrusted him, to lie thus idle, and suffer no loss. Here is a boy in sunday-school. Suppose he should at this time heartily engage to serve Christ; he would find himself in possession of abundant opportunities and faculties for service. It will not be difficult for him to believe and love and worship. The constant use of his faculties will also be marked by their rapid increase in strength and effectiveness.

Individuals can be recalled, some of whom set before themselves the Christian ministry, and others of them simply determined upon attempted Christian work in the Sunday-school and elsewhere, and all of whom at first encountered the perhaps justly adverse criticism of friends and others, who nevertheless persevered in their chosen course until such criticism was succeeded by deserved appreciation and honor. But suppose that this boy or these individuals had let the years go by without engaging in Christian service, the passing of time would have brought no such development, no such added efficiency. In every Christian congregation one aware of previous personal history of able to point out individuals whose possibilities of growth and efficiency were once far greater than anything that has been attained. They were not faithful and good servants; they were slothful in their Christian business, and therefor their lives are comparative failures.

Are there not abundant incentives to diligence in the Christian's business? Will any other occupation pay as well? Has any other form of business such an outlook for future growth and success? It is the Lord's business. The capital is His. Time, mental faculties, strength, social influence, power of love and worship, are simply consigned to us for a little while to employ in the Lord's business.

What shall we do with our capital? Golden opportunities are passing. We catch from the lips of our Master those blank forms of secured succe s in which we would fain see our own names written: 'Thou . . . hast been faithful over a few things; I will make thee . . . ruler over many things.' Surely we must be faithful in the business of serv ing our Lord.—Rev. Chas. F. Janes, in Christian at Work.

Who Is Your Pilot?

With many it is ebb water befor the tide be at the full. The lamps of their lives are wasted almost as soon as they are lighted. The sand of their hour-glass is run out, when they think it is but newly turned. When men feel sickness arresting them, then they fear death is approaching. But we begin to die, as soon as ever we begin to live. Evry man's passing-bell hangs in his own steeple. Take him in his four elements, of earth, air, fire and water. In the earth, he is as fleeting as dust; in the air, he is disappearing as vapor; in the water, he is a breaking bubble; and in the fire he is as consuming smoke. Many think not of living any holier, till they can live no longer; but one to-day is worth two tomorrw. Reader yon know not how soon the sails of your life may be rolled up, or how nigh you may be to your eternal haven; and if you have not Jesus as your pilot within you, you will suffer an eternal shipwreck.

—Wm. Secker.

What a wretchedness is this, to thrust all our riches outward, and be beggars within; to contemplate nothing but the little, vile, and sordid things of the world, not the great, noble and precious. We serve our avarice; and not content with the good of the earth that is offered us, we search for the evil that is hidden.